1:Gabb N-5 (1873-1874) 1876
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to a stranger except when spoken to, and then reply in as few words as possible and with apparent bashfulness. 291

For ornaments, all wear necklaces. The favorite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of them, they use great quantities of glass beads. I have seen fully three pounds of beads around the neck of one old woman, and she was the envy of all her friends and neighbors. Even little girls are often so loaded down that the weight must be irksome to them. Money is often worn by the women. On one occasion I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days I went to his house and saw the entire sum strung on his wife's neck. Shells are also sometimes, though rarely used. The men sometimes carry, suspended from the necklace, the shell of a small species of *murex*, with the varices ground off and a hole drilled in it to make a whistle. These are bought in Terraba, and are highly prized. 301 ● [237]

The men sometimes wear head dresses made of feathers. The most highly prized are the white downy feathers from under the tail of the large eagle. Others are made from chicken feathers, or are worked in rows of blue, red, black, yellow, &c., from the plumage of small birds. I have seen one head-dress made of the long hair from the tail of the great ant-eater, in the place of feathers. The feathers are secured vertically to a tape and extend laterally so as to reach from temple to temple, curling over forward at the top, the tape being tied behind, so as to keep the hair in place. 237 301

Painting is somewhat in vogue, to assist in the adornment of the person, but is not confined to either sex. The commonest manner is to color each cheek with a square or parallelogram, about an inch across, either solid or made up of bars. This is done with the dark reddish-brown sap of a certain vine, and the pattern resists wear and tear, and water for a week or more. Anatto is also used, but more rarely, and is applied in bars or stripes to the face, according to the skill or taste of the artist. Besides, a hideous indigo-blue stain from a fruit, is sometimes smeared on the face or body, but even savage taste does not seem to approve of this, since it is very unusual. 302 386

Formerly the Tiribis tattooed small patterns on their faces or arms; but the younger people have not kept up the custom, and the Bri-bris and Cabecars say they never did it. The chiefs on great occasions wear gold ornaments, similar to those now found in the *Huacas*, or graves of Chiriqui. Whether these have been recovered from some of these graves, or whether they have been handed down from time immemorial is not known. There are but four or five in the tribe, and two of these belong 304 301 622

1:Gabb N-5 (1873-1874) 1876
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622 301 [727] [422] to the reigning chief. The others were formerly also property of the chiefs, but are said to have been given as rewards of merit to the most successful leaders in the Tiribi war. The two belonging to the chief, as well as one belonging to the descendants of one of those warriors, all represent birds. The people call them eagles. The largest is between three and four inches across; the smaller of the chief's two, is double-headed. In connection with these "eagles" another royal emblem might 293 be mentioned. It is a staff of hard black palm wood, over four feet long. 622 The top is carved in the shape of an animal, not unlike a bear sitting on [532] his haunches. But there are no bears in this country, and it must have been intended for some other animal. Below this figure, the stick is square, and is carved out into four pillars several inches long, with spaces between them. In the interior, between them, is a cavity in which a loose piece of the same wood can be shaken about. It was evidently left there in the carving, after the fashion of the Chinese. Below this, the stick is plain. I tried every means in my power to obtain this, but could not buy it.

525 Games of chance or of skill are equally unknown, and even when brought into contact with civilization, they do not seem to take kindly to gambling. In fact, they have so little to win or lose, and that little is so easily obtained, that the inducement does not exist.

262 Their food is simple in material and there is but little variation in the manner of preparation. Of meats, besides chickens, they have beef and pork, [25] which are however rarely used except at feasts. They know nothing of salting meat for future use and can only consume one of these animals when a large number is together. Besides the scarcity of beef is so great that probably no Indian possesses more than one or two animals at a time. [224] Wild meat, like peccary, red monkey, (the other species are rarely eaten,) [25] tapir, tiger, even otter, armadillo, and some other small animals are occasionally shot. In this case, all of the meat that is not eaten at once is dried as hard as a bone, and perfectly black, in the smoke of a slow fire. Larger species of birds like curassow are also treated in the same way. It is an interesting fact, universally attested, that the bones of this bird are absolutely poisonous to dogs, while the meat, though tough, is not unpalatable and is perfectly innoxious to man. After a meal it is the never-failing custom to gather all the bones carefully, and either burn them or place them out of reach of the dogs. I do not know whether the flesh would be equally dangerous, though I doubt if it was ever wasted on a dog. This property is said to be due to some fruit or seed they eat. Of vegetable food, plaintains are the staple. In times of scarcity, bananas take their place, besides being eaten raw when ripe. The Indians also occasionally eat a raw ripe plantain, although they are coarse 252 and the flavor is inferior. The methods of preparation are, roasted green, when they make a poor substitute for bread; roasted ripe, when they are eaten with chocolate, with the idea of sweetening it. They are also boiled green, with meat, with green corn, or even alone. Ripe plan-

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

291 the women begun to wear anything above the waist, and even now it is considered hardly necessary. Some of the women wear a sort of loose little jacket, or chemise, very low in the neck and short in the sleeves, that barely reaches the waist and only partly conceals the bosom. I have frequently seen a woman, in the habit of wearing one of these, either take it off entirely, or fan herself with it, if warm, in the presence of a number of men, and evidently innocent of improper intentions, and unaware that she was doing anything remarkable. With this scanty [894] dress, I must do these people the justice of saying that they are remarkably modest, both men and women. . . . .

●301 237 "For ornaments all wear necklaces; the favorite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of 301 them, they wear great quantities of glass beads. I have seen fully three pounds of beads around the neck of one old woman. . . . . Even little girls are often so loaded down that the weight must be irksome to them. . . . . On one occasion, I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days, I went to his house and saw the entire sum strung on his wife's neck. Shells are some-

2:Skinner E-5 (1917) 1920
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Bribri

times, though rarely, used. The men sometimes carry, suspended from the necklace, the shell of a small species of *murex*, with the varices ground off and a hole drilled in it to make a whistle. These are bought in Terraba, and are highly prized. 301 ● [321] [534]

"The men sometimes wear headdresses made of feathers. The most prized are the white down feathers from under the tail of the large eagle. Others are made of chicken feathers, or are worked in rows of blue, red, black, yellow, &c., from the plumage of small birds. I have seen one headdress made from the hair of the tail of the great ant-eater, in the place of feathers. The feathers are secured vertically to a tape and extend laterally so as to reach from temple to temple, curling over forward at the top, the tape being tied behind, so as to keep the hair in place." 237 301

Gabb observed facial paintings applied by both sexes, but none were seen by the writer. He refers to designs made with the reddish-brown sap of a vine, the commoner designs being squares or parallelograms, about an inch across, on each cheek. These figures were either solid or made up of bars. Another pigment, called annato, was drawn in stripes or bars on the face, or an indigo fruit juice was smeared on the face and body. Tattooing is unknown. 302 [386] [531] [386] [304]

2:Skinner E-5 (1917) 1920
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286 Ramón, "the king." This is a narrow strip, less than an inch broad and 28½ inches in length; in color it is red, with a blue central band and white stitches on the border. It is a fine piece of native work.

283 Pl. XIX, *d*, illustrates a wooden spindle for cotton thread. A spindle whorl of tortoise-shell from another spindle was also obtained.

301 237 789 778 *Necklaces.*—The Bribri women no longer wear the heavy bead necklaces described by Gabb, although the men still delight in similar ornaments, but made of jaguar teeth. These are especially difficult to obtain, since the Indians seem to have the idea that the possession of one of these ornaments endows the owner with some of the powers of the animal from whose teeth they are made.

301 Pl. XX, *d*, represents one of these ornaments, made of exceptionally large teeth strung on a fiber cord, alternating with small, red-glass trade beads. Fig. *c* of the same plate shows a smaller but more primitive necklace, in which the alternating beads are made of some species of snail-shell,

2:Skinner E-5 (1917) 1920
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301

PL. XX

SKINNER—BRIBRI

NECKLACES

facing p. 79

2:Skinner E-5 (1917) 1920
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Bribri

ground down to form discs. The boring of the teeth in this necklace is also of interest, as the holes are rimmed in from both sides, in an old aboriginal style. The small teeth at the end may be those of monkeys. Pl. XX, *b*, is an amulet of jaguar and other teeth strung with small, white-glass trade beads. 301 ● [321]

Several children's necklaces of monkey and raccoon teeth were observed, but the writer was not able to obtain any.

Pl. XX, *a*, represents an interesting necklace, composed of shell disc beads ground from a species of conus, and with a single heavy bead as a central piece. Beads of this heavy cylindrical type are valued highly by the Bribri. Ramón exhibited several of them, each of which he valued at the price of a cow, and one massive pink-and-white cylindrical pendant which he valued at two cows. The beads were costly, he said, because they required so much labor to manufacture and the material is not easily acquired. Ramón declared that such beads were the insignia of chiefs, and were more valued by the Indians than the 301 435 [321]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

● 301 [435] golden eagles formerly common among them, the latter being much easier to make.

Headdress.—Pl. XXI represents a man's headdress made of the tail-down of an eagle, as described by Gabb. The pure white, fluffy feathers are attached in clusters to a woven cotton head-band of white with red stripes.

Pl. XXII shows another warrior's head-gear, the foundation of which is trade cloth, upon which, in front, are gummed alternate [237] rows of blue and red feathers, with a crest of yellow.

Pl. XXIII, *a*, illustrates an old head-band consisting of a canvas fillet on which are mounted half a dozen long, draggled feathers of the red macaw.

While the Bribri wear no nose or cheek plugs, they say that this custom is still in vogue among some of the neighboring tribes. These ornaments are said to be made of tapir bone, and are three or four inches long, slender and cylindrical. When [727] taken by the Bribri from a slain enemy, they are highly valued as war trophies.

ooo *Bark and Fiber Articles.*—Besides the

2:Skinner E-5 (1917) 1920
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Bribri

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PL. XXI

MAN'S HEADDRESS

SKINNER—BRIBRI

[facing p. 81]

2:Skinner E-5 (1917) 1920
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Bribri

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Pl. xxii

MAN'S HEADDRESS MADE OF ROWS OF FEATHERS ALTERNATING IN COLORS

[facing p. 83]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

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412

HEADDRESS OF MACAW-FEATHERS AND FIRE-FAN OF HAWK-FEATHERS

[facing p. 85]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

ing, after the fashion of the Chinese. Below this, the stick is plain. I tried every means in my power to obtain this, but could not buy it." 293

The stick, which was seen by the writer, is still unobtainable.

Gold Ornaments.—Pendants of gold were formerly worn as chiefs' insignia, and, it is said, were also given to successful partisans in the Tiribi war. They are now nearly a thing of the past, as the whites have long eagerly sought and purchased them. These ornaments were made in the form of eagles (sometimes double-headed), alligators, and frogs, and were worn as breast-plates or gorgets. They no doubt were entirely similar to the antique forms from the graves at Las Mercedes. Señor Ricardo Fernandez Guardia[17] reproduces a photograph of Antonio Saldaña, father of Ramón and last "king" of the Bribri, with several large gold eagles round his neck. These eagles are also noted by Gabb.[18] 301 [622]

As the Bribri believe that death will overtake the Indian owner who sells one of these gold ornaments, it may be that there are really more of them in existence than the 784 [763]

291 quality as a man's belt. Occasionally, as late as a few years ago, this same *huipil* was used with a piece of cloth attached to the back as a collar. The skirt, which is relatively heavy, is worn wrapped around the body, the stripes placed horizontally (see fig. 7, *d*). It is sustained by a string tied around the waist. Under the skirt, loin cloths of *mastate* (see p. 18) are sometimes worn. No other sort of undergarment is used.

301 Today, most women wear two necklaces, usually of beads with seeds or coins interspersed. Earrings of seeds, a round red seed from the *poró* tree, or a similar seed that has a black spot and grows on a vine, are favorites, but cheap earrings from *ladino* stores are also seen. Before, however, in addition to seeds and fruits, sea shells and even pearls were used. Pink sea shells, such as the *Guaymi* wear today, were particularly coveted. Animal pelts and bird's egg shells served as necklaces. Rings were and are made from the seeds of the coyol palm and a palm called *palmilera*. The women love combs and flowers in their
[439] hair, seldom appearing with less than two combs and, as a rule, three or four, all of bright colors and bought from the Chinamen on the coast or in Buenos Aires. Barrettes also are frequently placed between the combs and the flowers. The hair is always arranged in two
302 braids and parted in the center. Often ribbon is braided in these plaits. Until recently, instead of ribbons in the braids, cotton thread dyed purple was used. It is said that no other color answered the purpose. The two braids were tied with this thread on top of the hair in the front. Today, the older women gen-

[continued p. 14-B, first paragraph]

TRANSPORTATION

481 By Land. The *Boruca*, as is true of all the Indians of Costa Rica, are great walkers, climbing up and down the sharp spurs and steep mountains of their native habitat. Their main community, as we have seen, is situated in a series of undulating hills, which in itself
492 is not easy country for a horse or a mule. The ox is what one might rightly call the only beast of burden common to these people. A number of families own an ox which is used

[continued p. 14-B, fourth paragraph]

[1] Lehmann, 1910, vol. I, p. 198.

erally put the braids up, tying them together with ribbons. The hair is kept sleek with cocoa-butter, and the skin is cleared of freckles or blemishes by using a mixture of cocoa-butter (see p. 20) and *tʃama*. T*ʃama* is sometimes called by the Spanish name *yuquilla* (*Curcuma longa* L.).

The men wear the regulation pants and shirt of the *ladino* and some still use the woven belt. In the beginning of this century, the men wore a typical costume, the cloth for which was woven by the men. Lehmann [23] notes that this was characteristic of the *Cotos*, whom, as we have seen, form part of the modern *Boruca*. Weaving was done by some, not all, of the men and women. In particular the older *Coto* men wove for all the other men.[24] The men used a *huipil* without sleeves which took one month to weave and reached below the knees. The stripes were narrower than those of a women's skirt, and they were more like the belts used at present by the men. Beneath this, they wore a loin cloth of *mastate*, and a woven belt which kept the loin-cloth in place. Formerly, the men cut off all their hair except a small portion in the front which stood up like unruly bangs. One old man in 1944 used the same sort of decorations which were used years ago, pelts of birds, squirrel tails, and bird egg shells as necklaces.

Most Indians go barefooted, although occasionally sandals are seen. These sandals are of hide, usually of wild peccary, with thongs of twisted hide which pass between the first and second toe and between the third and fourth toe, being fastened on the outer side by the ankle.

TRANSPORTATION

to transport essentials on his back (see fig. 7, *a*), and never to pull a cart as amongst the *ladinos*. The very few horses of the *Boruca* (see p. 23) are ridden with a halter, and old, worn, second-hand saddles.

By Water. In addition to a mountainous land, the terrain of the *Boruca* and most of their communities border on water. The Diquis River still forms an important highway for these people. Until a few years ago, the

[23] Vázquez de Coronado, 1908, p. 50.

844 tier,[35] spells the Boruca name as *tsú-krá*. Both writers identify the plant as *Cuphea utriculosa* Koehne. The third composite of the bath is the bark of a tree growing along the Diquis River, which tree is called *sotacaballo* in Spanish (*Pithecolobium latifolium* [L.] Benth.). It is supposed to give luck and strength, because of its hard wood, to the child. The baby is then
301 751 given a bracelet, and, frequently a necklace, which are made of tiger and caiman teeth and black and red and black seeds called *neno* or *nene* in Spanish, the black come from the male tree, and the red and black from the female. Pittier reports a similar seed used, but does not give its name, merely claiming that it comes from a small tree (*palo*). In addition, he adds, that the metacarpus of the wood rat and the second joint of the leg of the beetle or a member of the *Coleoptera* family, and the skulls of guatusas, a member of the rodent family, were used on the bracelet, strung on cotton thread, and wrapped three times around the arm. He states that this was to plant virtue in the child's heart.[36] Today, none of these last-
[178] mentioned items are seen. Even the teeth, which are used at present, and are supposed to bring strength to the child, are often replaced by coins.

846 The mother is bathed for three successive days with a liquid made from boiling the leaves of the *guayabo* tree (see p. 6), and the leaves of the *kuet* or *sotacaballo* to strengthen her. In addition to this, she does not drink milk or coffee, nor does she eat pork, nor wet her hands, nor touch food in the kitchen for fifteen days. She does not resume relations with her husband for forty days. However, at least four times a day, she drinks a brew made from the root of *kuikʃ-as* or *cordoncillo* (see p. 11) This is taken to stop the lochia. The mother is up after two days, at the most, but does not resume regular work for eight days.

863 When the baby is between nine and ten months old, he is weaned, and fed atol made of rice and of corn.

831 841 **Puberty.** There is no evidence of puberty ceremonies. When girls begin to menstruate, which occurs between twelve and fifteen years, they are given *kuikʃ-as* to drink so that they will not grow too long.

[35] Pittier, 1908, p. 162.

[p. 21-A]

291 a cheap cotton cloth which is bought from
[139] the nearest trading post or commissary and made into a Mother Hubbard. Short skirts and blouses are occasionally seen, particularly on the Pacific side. Some of the older Bribri women in upper Talamanca weave brown and white striped skirts from cotton (*see* Manufactures).[81] The art of weaving is said to have
286 been learned from the Borucas. The Bribri
177 do not know the single-weft technique, however.[82]

291 A man's clothing is generally a pair of trousers and a shirt. A belt can be a piece of vine, string, bark cloth, or brown and white striped cotton woven by the men. Except on
[184] the Pacific side, leather belts are almost never worn. Sandals are unknown, and shoes are rare in the region of Talamanca but are more common on the Pacific slope.

302 **Adornment.** Women's hair is long (figs. 9, *d*; 10, *b–c*) and usually parted in the center, braided, and rolled into a bun. Only at Salitre
[184] and Ujarrás does one see short and curled hair
[301] on the younger women. Flowers, ribbons, cheap barrettes and combs, often as many as six or seven, are favorite adornments for the head (fig. 9, *a–c*). Although men have short hair, there is a tendency to allow it to grow longer than is customary among non-Indians, particularly the forelocks which are combed straight back or hang on the face untouched (fig. 10, *a*, *d*).

Face painting seems to have been practised on the Caribbean side as late as the eighteen seventies. Gabb calls attention to it in Talamanca[83] and the then Bishop of Costa Rica, Bernardo A. Thiel, mentions some women and children whom he saw in Chirripó and states: " . . . They had two horizontal black bands

[Text continues top of P. 20(B)--analyst]

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481 **By Land.** The most common method of transportation is by foot. The Talamancans are expert walkers on steep, rocky trails, some of which lead through tunnels of matted forest

[Text continues bottom of P. 20(B)--analyst]

[81] Compare this with Gabb, 1875, pp. 517–18.
[82] Stone, 1949, pp. 16–17.
[83] Gabb, 1875, p. 519.

(painted) below the eyes and on the cheeks. . . ." [84] In the 20th century, there is no trace of paint in the Caribbean region. On the Pacific side, a few women copy non-Indians by putting *achiote* on their cheeks in place of rouge and using lipstick which they buy. Cocoa butter is applied occasionally as a protection against the sun.

In upper Talamanca and upper Chirripó on festive occasions, during short periods of group work in building a house, clearing forests, hauling logs for a clan grave, etc., men still wear headdresses made of white feathers and of macaw and eagle feathers (*see* Reunions). Formerly the *usegLa* (*see* Social Organization) wore necklaces of jaguar teeth. Today, boys use these necklaces "to get them used to hunting and take away fear of the jaguar." Beads made from sea shells are mixed with these teeth (fig. 12, *c*). The long all-shell strings, called *chaquira* and mentioned in Spanish reports,[85] are not known now. Children have a "good luck" necklace called *sewivu* in Cabécar. This is made from the bark of a tree called *kuri* which is claimed to be immune to disease and to propagate of its own accord. Sea shells, seeds (occasionally carved), bones, and jaguar, monkey, or alligator teeth are strung on it (*see* Manufacture). When financially possible, women wear strands of red beads which are bought in trading posts or commissaries. There are no earrings in the remote sections.

On the Pacific side, the "good luck" necklaces of children have fewer or no teeth and often a Roman Catholic charm or cross is worn. Here women wear earrings and single strands of glass beads bought from traveling merchants.

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roots. They are also adept at crossing swift boulder-filled rivers on foot. Their only aid when traveling is a long staff which they cut for this purpose before undertaking a journey.

[84] Fernández, 1883, vol. III, fn. 10, p. 338.
[85] Fernández, 1882, vol. II, p. 152.

501 *cardium rhinocarupus* D.C.) and *ceiba* (*Ceiba*
[824] *pentandra* Gaertn.) are the favorite materials.
[137] The plain of the Sixaola has long been cut
over and these woods are found in the deep
396 forest. The Bribri select the tree and fell it,
fashioning the dugout at the spot and carrying
it to a waterway. It often takes as long as three
days to transport the dugout from the place
of manufacture to a waterway. In making the
boat, the center of the log is burned and the
rest is cut out with machete and axe.

237 **Bone.** Monkey and deer bones are made into
needles (*see* Nets). The leg bone of the wild
turkey (*Penelope purpurascens* Wagl.) is cut
at the top of the joint and is utilized for round-
ing the pellets of the blow gun. Deer bones
are made into handles for rattles and fastened
with *pita*.

412 **Needles and Beads.** *Pejibaye* thorns are used
as well as bone for needles. Beads are fashioned
● 301 from animal teeth (*see* Dress and Adornment),
stones, shells, and seeds. The holes in all of
these are made with an arrowhead or a fine
432 *pejibaye* stick, sand, and water. On the Pacific
side, needles are almost always bought.

237 **Wax.** Beeswax has varied uses. The two
[411] most important ones are for fastening on the
[354] sights of blow guns and for holding the shafts
of lances and arrows in place. At times, wax
is made into candles. It is very popular as an
article of trade.

354 **Light.** Candles are made from the white and
824 red *biguerilla*. When dry, the seeds are placed
on top of each other and a stick is run through
the center. In Chirripó, a piece of cotton is
used as a wick in beeswax. The resin from
copal (*Protium copal* Engl.) also serves as a
light, as well as the sap of the red *mastate*.

237 **Feathers.** Bright feathers are used for adorn-
[301] ment both on the house walls and as head-
[372] dresses or around the neck. Tail feathers
and/or wings of wild turkeys are generally
used as fans for the fire.

388 **Soap.** The leaves and fruit of the *guanacaste*
824 tree (*Enterolobium cyclocarpum* Griseb.) are
boiled to make soap.

6:Stone E-5 (1956-1959)1962
[P103(A)] SA19 Talamanca SA19

643 defects. The following is an eye-witness account of the young ruler at the beginning of this century:

> . . . from the first moment, I saw that that man was more than mediocre. . . A man born to govern; who was law to his people, and who bore on his face the mark of sadness but not of depression. His countenance is that of a person who commands. . . . What a fine man! I thought, and yet, Antonio, king of the Talamancas, has in all Costa Rica the poor reputation of irrational idolatry and uncontrollable passions! [4]

His dress was always plain, like a mestizo, and could have been confused with that of any Indian if he had not been accustomed as a chieftain to wear a necklace with six gold eagles, a feathered headdress, and carry the staff which is associated with power. When he went to the capital, he changed his costume and wore an impeccable black suit, cotton shirt and boots, which must have bothered him considerably as he was used to going barefooted.

[301 292 293]

There is little information about his youth which seemed to have lacked the preparation for what his destiny decreed as it was not until 1874, when his uncle Willie assumed the power, that there was even a suspicion that he might be a possible successor. The scarce data available recounts that his mother was drowned in the Lari River and that in his youth, Antonio traveled to distant places such as Guatemala and Panama.[5]

643 797 648

The naming of Antonio as King practically coincided with the arrival of Bernardo Augusto Thiel, newly appointed Bishop to Costa Rica, who became the number one defender of the Indians. It was on the 4th of July, 1881, during a visit to Boruca and Talamanca, that the Bishop first met King Antonio and Mr. Lyon. This opened a new era for the Talamancans as the churchman, according to one description, ". . . had the character of the Vázqueses de Coronado and the faith of the Antonio Margrils." [6]

Shortly afterwards, a letter of Antonio directed to the government of Costa Rica asking for aid gives evidence of his interest

[4] Segarra y Julia, 1907, p. 571.
[5] Tristán, 1922, p. 156.
[6] Fernández Guardia, 1918, p. 162.

643 funeral feast. It is said that his death was due to having mistakenly drunk tincture of iodine. What is probably the truth is that he was poisoned because of personal hatreds. Kohkemper[11] recounts the version which seems most acceptable. He states that Antonio fell out with an Indian woman and she poisoned him and afterwards met the same fate.

José, the nephew, died a few days later. It is not known whether his death was due to natural or violent causes. With his passing, the kingship of Talamanca remained vacant.

[292] [301] Some years after this, the French traveler Périgny, found the insignias of royalty well preserved. These included a headdress of eagle

[11] Kohkemper, 1954, p. 60.

feathers and the necklace with six large golden eagles, the remaining testimony of the last monarch in Costa Rica.

In 1957, a group of Bribri Indians from Talamanca brought a headdress of eagle plumes, fashioned in the same manner as the one used by King Antonio, to the National Museum of Costa Rica. They asked that it be placed near the portrait in oil, dating from 1892, of the deceased ruler (fig. 14). This hangs in one of the halls of the museum and shows King Antonio Saldaña with his royal jewels. This gesture is evidence that the memory of the last king has not been forgotten and that in spite of his debilities he remains important in the traditions of his people.

6: Stone E-5 (1950-1959) 1962

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Bribri
Cabécar

142
291
301
302
[531]

a

b

[854]

c

d

a-b, Bribri women, Pacific slope. c, Cabécar women, lower Talamanca. d, Cabécar woman carrying baby, Chirripó.

[END PLATE 8]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabécar

142
291
302

a

b

[516
301
854]

c

d

a, Bribri man. b, Bribri woman. c, Cabécar woman and girl, Talamanca. Note Boruca mums on women. d, Bribri family, Pacific slope.

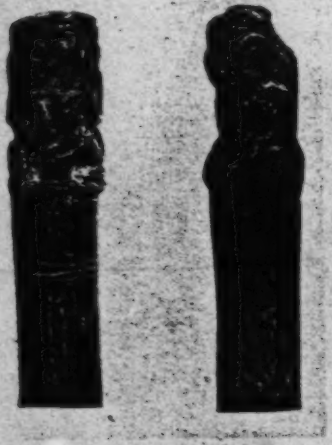
[END PLATE 9]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Cabecar
Bribri

Pitt Rivers Museum Photo

532
756
778
[172]

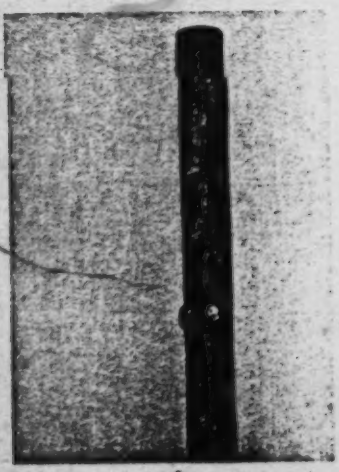


a

b

301
789
H1

c



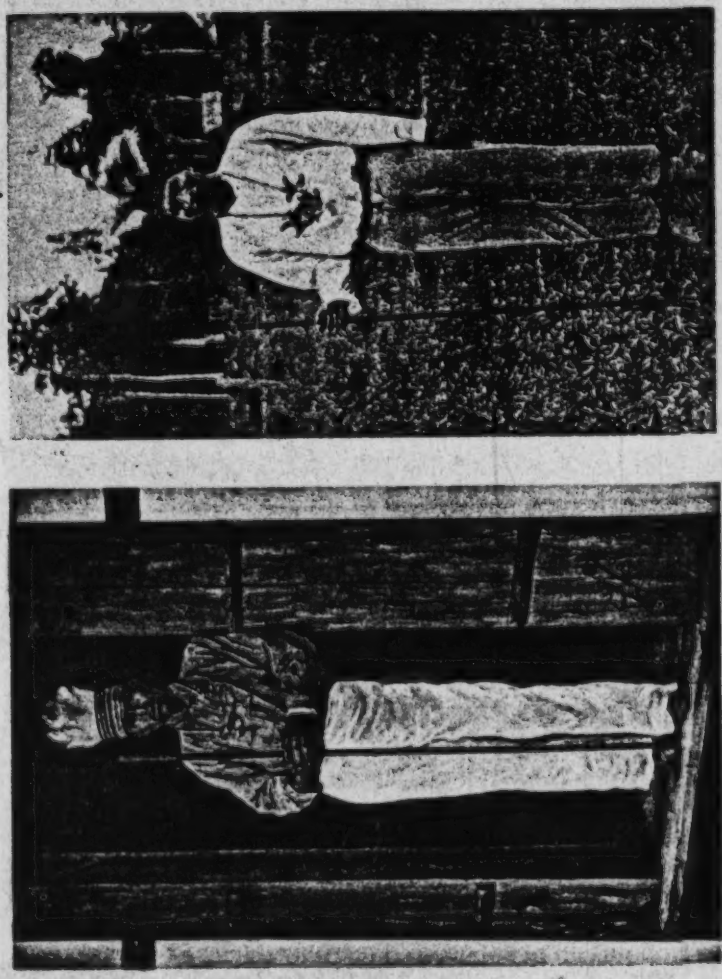
d

a, Conoroid mill from rocks on slopes of Irazú volcano, Central Pacific. b, Conoroid mill from Talamanca, late 19th century (property of Don Otón Jiménez L.). c, Cabécar necklace of jaguar teeth, shells, bone, and beads on waxed cell cord (property of Don Julio Calderón T.). d, Part of Cabécar blow gun with beads right.

[END PLATE II]

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19

142
291
301
643
292



a, Oil painting of Antonio Saldaña, last King of Talamanca (courtesy of the National Museum of Costa Rica).
b, Photograph of Antonio Saldaña (from Fernández Guardia, 1913).

[END PLATE 13]

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19
Bribri

142
291
301
302

Bribri children from the Pacific slope at the school in Salitre. (Photographs courtesy of Ing. José Fabio Góngora.)

[END PLATE 14]